

No. 408 Templeton Building, Salt Lake City, for all Sunday School supplies, Sunday School Outlines Nos. 1, 2, 3, 4, now ready, 5c each. New edition of S. S. U. Song Book now ready.

SEND TO DESERET SUNDAY SCHOOL UNION

HOLINESS TO THE LORD JUVENILE INSTRUCTOR

VOL. XXXVIII.

FEBRUARY 1, 1903.

NO. 3.

DESIGNED FOR THE ADVANCEMENT
OF THE YOUNG

PRESIDENT

JOSEPH F. SMITH

EDITOR

CONTENTS.

WITH THE ELDERS:	
VII.—In Liverpool (Illustrated).....	65
.....Delbert W. Parratt	
THE RUNAWAY.....	69
EVENTS IN THE LIFE OF PARLEY P. PRATT...	
.....W. A. Morton	74
TOPICS OF THE TIMES:	
Children of the Slums.....	77
SOME OF OUR MISSION SUNDAY SCHOOLS:	
The St. Paul-Minneapolis Sunday School	
(Illustrated).....	78
SELECTED POEMS:	
The Little Streets—Mother Knows Best...	79
EDITORIAL THOUGHTS:	
The Law's Delay.....	80
Promotions—Nickel Donation Prize Win-	
ners.....	83
PROGRAM OF ANNUAL STAKE SUNDAY SCHOOL	
CONFERENCES.....	86
"PEACE, BE STILL".....	87
Words by M. A. Baker, Music by H. R. Palmer	
ANSWERS TO QUESTIONS.....	89
RELIGION CLASS DEPARTMENT.....	90
KINDERGARTEN SONGS AND STORIES:	
Pussy Willow.....	91
OUR LITTLE FOLKS:	
Halo and Others.....	94
To the Letter Box.....	96
"EX".....	

PUBLISHED SEMI-MONTHLY BY THE
DESERET SUNDAY
SCHOOL UNION

SUBSCRIPTION PRICE \$2.00 PER YEAR.

404 TEMPLETON
BUILDING
SALT LAKE CITY
UTAH

Write BENNETT CLASS & PAINT CO., Salt Lake City, for what information you want about Glass and Paint. Send them your orders and you will be pleased with their method of doing business. You will get satisfaction.

WILLES-HORNE DRUG COMPANY, DESERET NEWS BUILDING, No. 8 Main Street. PRESCRIPTION DRUGGISTS. TOILET ARTICLES. DRUGS AND

Save Your Money

And when you get a dollar
deposit it with



Zion's Savings Bank & Trust Co.

WE pay 4 per cent interest on savings deposits in any amount, from \$1.00 to \$5,000. Larger amounts only taken under special arrangements with the President or Cashier. Write for any information desired.

JOSEPH F. SMITH President.
GEORGE M. CANNON, Cashier.

OVER 2,500 COPIES SOLD
. . . . SINCE CONFERENCE.

HISTORY OF THE CHURCH

VOLUME ONE CONTAINS HISTORY OF THE
PROPHET, WRITTEN BY HIMSELF, WITH
AN INTRODUCTION BY
B. H. ROBERTS.

Largest and best book ever published at
the price. Recommended for use as a text
book in Quorum Classes, Improvement Associ-
ations and Sunday Schools. Every family
should have a copy in their library.

POST PAID.

Cloth, Embossed.....	\$1.50
Half Morocco, Gilt Top.....	2.50
Half Calf.....	2.50
Morocco, Full Gilt.....	4.00

SEND FOR OUR NEW CATALOGUE FREE.

Deseret News
Book Store.

LET
THE
COM-
PANY
TAKE
YOUR
RISK.

IS YOUR HOME INSURED?
Keep Money at Home by securing a Policy in the

HOME FIRE OF UTAH

HEBER J. GRANT & CO., General Agents,
20-26 So. Main St. Salt Lake City.

DON'T
CARRY
YOUR
OWN
RISK.

Z. C. M. I.

Z. C. M. I.

Z

THE Great Mercantile Institution of the Great West.

M

Honest Values all the
Time for Everybody.



The People's
Own Store.

T. G. WEBER, Superintendent.

C

I

Z. C. M. I.

Z. C. M. I.



Juvenile Instructor

ORGAN OF THE
DESERET SUNDAY
SCHOOL UNION

VOL. XXXVIII.

SALT LAKE CITY, FEBRUARY 1, 1903.

No. 3.

WITH THE ELDERS.

PART VII.—IN LIVERPOOL.

AT Liverpool most American tourists begin their observations of England. The city is located on the north side of the Mersey river, some three miles from its mouth. At this point the stream is about a mile wide, while farther up it broadens into a sort of a shallow lake nearly three miles from side to side. A name for such an expanse of water is Llyvrpol, found in the Welsh language. Some historians tell us that most likely the modern name, Liverpool, is derived from this old Welsh word.

But there is still a more popular explanation of the term. Some claim it comes from an extinct bird, called the Liver, which in times past haunted, in great numbers, the Mersey and especially the shallow part already mentioned. Consequently in referring to this shallow "pool" of water people called it the "Liver pool;" later the village which grew up near it was given the same name. Those holding to this explanation point, in its support, to the fact that a bird, which they claim represent-

ed the historic Liver, still figures in the Liverpool town arms.

The earliest record we have of the name referring to the village is found in a charter of King John dated in 1207. About this time this monarch built the Liverpool castle which eight hundred years ago served as a fortress. After its destruction, the Molineaux and Stanley families began their bitter contentions for the mastery of the place. For centuries the growth of the town was very slow, and not until the time of Charles I was it given full civic dignity.

Liverpool at present claims the distinction of being the principal seaport of England. But it is only within the last two hundred years that she has become a seaport worthy of any note. The year 1699 saw her first dock opened, but for ten years scarcely any use was made of it. At the expiration of that time, Liverpool shippers started in the lucrative and nefarious negro slave traffic. They were the first of English merchants to engage in the slave trade. By 1753 this port had eighty-eight ships thus engaged, and in the same year transported over twenty-five thousand

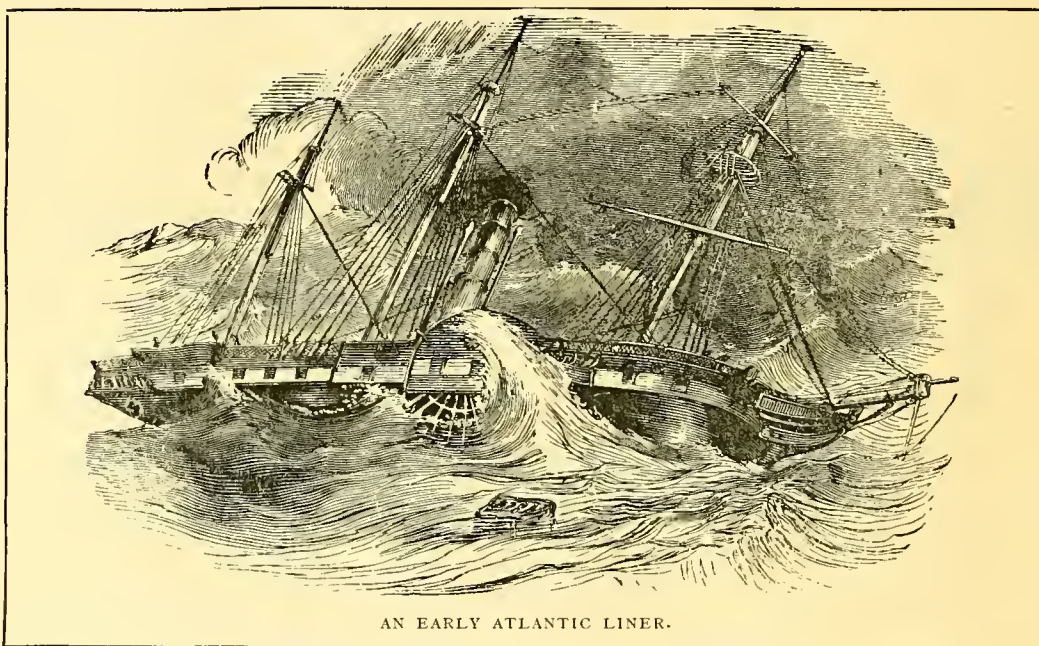
negroes to America, where they were sold into slavery. Great numbers of the poor creatures were auctioned off in Liverpool, and one of the streets in which these sales were carried on is, to this day, nicknamed "Negro Street."

Owing to the great wealth coming in from the slave trade, Liverpool was the last English city to submit to its abolition, but when finally forced to yield, she engaged her ships and sailors in privateering, and from this debased occupation, especially during the French

present century, the trade with America has grown so as to outdo "all other branches of Liverpool commerce, large as some of them are."

As a result of the great commercial activity during recent years many of the shipowners and merchants have gained immense fortunes, but, with considerable pride, Liverpool has, for a long time, pointed to her wealthiest men as being among the first to expend their means in beautifying the city.

Her growth of late years has been



AN EARLY ATLANTIC LINER.

wars, gained another great mass of wealth.

With the enormous riches secured from the slave trade and from ship robbing, Liverpool soon fitted up accommodations for the extensive trade coming from the New World. About the year 1840 steamships began crossing the Atlantic, connecting this port with New York, and finally resulting in Liverpool's modern pre-eminence among the seaports of England. Indeed, during the

exceptionally great till now she ranks third among the large cities of Great Britain. Not only has the place increased in population, but also in architectural adornments. The advancement in this direction has been amazing since sometime in the last century, when the city and its mayor spread a lavish dinner for Prince William of Gloucester. Delighted with the prince's hearty appetite, one of the mayor's party called out, "Eat away, your royal highness,

there's plenty more in the kitchen!" Dinner being over, the mayor, whose name was Jonas Bold, accompanied the prince to church. Imagine their astonishment when the preacher gave out his text, "Behold, a greater than Jonas is here."

Foremost among the fine architectural features of Liverpool is the spacious building in the center of the city called the St. George's Hall. Several of the main streets radiate from this central structure. We passed it in going from the steamship to 42 Islington, and coming to the railroad station to see some of the Elders off, we crossed the broad, paved yard at its front. The building faces Lime street, which at this point is one of the busiest places in the world. The space formed by the yard and street is so wide that during high gales the winds become sufficiently strong to overturn vehicles; and among "Liverpudlians" the central part is often, on account of its "windiness," referred to as the Bay of Biscay.

Going a little farther up Lime street we get a better front view of the hall. It is an imposing edifice in the form of a Greek temple, is well proportioned, and with its colonnade of beautiful Corinthian columns presents at once a commanding and noble appearance. It covers three and a half acres of ground, and cost in the neighborhood of two million dollars.

Going in at the main entrance we find ourselves in the great hall, a magnificent room, capable of seating two thousand five hundred persons. Around the hall, here and there, we see marble niches containing fine statues of such men as George Stephenson, Sir Robert Peel, William E. Gladstone, etc., while the whole ceiling, we find, is elaborately decorated with various pleasing designs. But the thing in the great hall interest-

ing us most is the splendid organ, said to be one of the largest in the world. It has some eight thousand pipes, or two thousand five hundred more than our Tabernacle organ, and cost \$50,000. Recitals are given regularly three times each week by a competent organist employed by the city. Here Mr. T. W. Best, the renowned organist, entertained large, attentive audiences for thirty years with his accomplished performances.

The great hall is also, at times, given over to concerts, lectures, and other public gatherings. The wings to the north and south of the hall are used by the courts of assize, while most of the remaining portion of the mammoth building is utilized for public purposes.

Leaving the hall we go a short distance northeast and come to the base of a tall, fluted shaft surmounted by a statue of the famous Duke of Wellington, representing him dressed in a military cloak, with his hand upon the hilt of a sword. The statue is fourteen feet high and is made from cannon taken at the battle of Waterloo. From top to bottom the entire monument measures something over a hundred feet.

Across the street from the Duke of Wellington's monument, we come to the fine Walker Art Gallery, donated to the city by one of her wealthy citizens, Sir Andrew Walker. Here we find a good collection of paintings, mostly by modern artists, and also quite an extensive exhibit of casts from Greek and other sculptors.

Next we visit the Free Public Library and Museum, another handsome structure, given to the city by one of its well-to-do men, Sir William Brown. Upon the library shelves are over eighty thousand volumes, and in the museum we find much interest in the attractive zoological collection presented by the



ST. GEORGE'S HALL.

BROWN LIBRARY.

WELLINGTON MONUMENT.

LIME STREET STATION.

late Earl of Derby, and also the well-arranged display of antiquities, a gift from the generous Mr. Meyer.

In this immediate vicinity also is found the Picton Reading Room, containing seventy thousand volumes, erected at the expense of Sir Joseph Picton, another of Liverpool's liberal citizens.

Continuing on we come to and go down Dale street, one of the leading thoroughfares of the city, lined with good stores and some important office buildings. A short distance bringing us to the huge municipal offices, and still farther down at the street's end we reach the Town Hall, the oldest public building in Liverpool, which, at present, includes the offices and reception rooms of the mayor.

North of the Town Hall is situated the noted Liverpool Exchange, a large building fashioned after the French Renaissance style and erected nearly forty years ago at a cost of a little more than a million dollars. This is the center of England's cotton trade. Hundreds of well-dressed men, full of excitement, are busily engaged buying and selling the vast cargoes of raw cotton imported from foreign countries. Most

of their business, however, is transacted on the paved yard, or "flags," just in front of the exchange, it being the brokers' choice to be out in the open air during fine weather. Of course on stormy days all this excitement is transferred to the great Cotton Exchange room within the exchange building.

Leaving this place of interest we proceed down Chapel street to the landing stage. Here hundreds of people have already assembled awaiting the arrival of the big ocean steamer seen some distance down the Mersey. She glides proudly up the stream, her passengers covering the deck ready to meet friends and loved ones anxiously awaiting their arrival. Within an hour or so she is alongside the landing, and those aboard are filing down the gang-plank while the sailors are busy unloading the luggage. We stay till the big crowd of new arrivals and their friends have dispersed, after which the steamer moves down the river and is finally stationed within one of the docks.

We feel like going to the docks with her, but think it best to return to 42 Islington for the remainder of the afternoon, leaving our visit to the "ship village" till some time in the near future.

Delbert W. Parratt.



THE RUNAWAY.

LITTLE Johnny Darbrow was crying bitterly as he was walking across the park leading from his home to the ward meeting house. His mother had just firmly and forcefully directed Johnnie to go to Sunday School, a matter which up to that time had been wholly contrary to his own intentions. He had

agreed with some neighboring boys to go to the depot and witness the arrival from Salt Lake City and elsewhere of the Sunday morning excursion train, loaded with people prepared to spend the day in rest or frolic in Ogden canyon. It was such fun to see the gay faces and hear the rippling laughter of the light-hearted, light-headed excursionists; and

besides, little Dick Elliott had told him that nearly every Sunday morning opportunities were presented by which quick and insisting boys could earn a nickel or two by carrying lunch baskets from the train to the canyon omnibus. To Johnnie's mind this commingling of profit and pleasure had seemed wholly harmless, and an occasional absence from Sunday School a matter of easy pardon.

And now Mrs. Darbrow's firm insistence upon her particular method of Sabbath employment had entirely upset all of Johnnie's apparently well-laid plans. What could he do? If he failed to keep his appointment with the boys he would probably have to meet their jeers and taunts. But upon the other hand, the displeasure of his mother, accompanied by the possibility that any wilful disobedience might be made a matter of complaint to a sterner father, seemed to make this step distressingly unpleasant.

While these contending reflections were occupying Johnnie's mind he had walked along, and was now out of his mother's sight. Observing an empty bench he threw himself upon it for the purpose of reaching a decision as to his course of conduct. He was a sadly disappointed boy, and was wavering between the duties he had been taught to observe and the pleasures that so temptingly confronted him. He tried to convince himself that somehow or other his usually good and kind mother had treated him unjustly. Other boys had unrestrained liberty to spend their Sabbath as they saw fit, and the fact that he was denied similar privileges presented to his mind unmistakable evidence of maternal tyranny. Why should he not by one bold stroke, not only demonstrate to his companions and to his mother that he was a boy of spirit, courage and independence, but also at the same time se-

cure greater pleasures than he had heretofore contemplated? The method by which both of these objects could be obtained was to run away from home.

He had no sooner reached this conclusion than he mentally approved of it and quickly rose to carry it into execution. He dashed around the park pavilion to the opposite side of his home and in a very short time reached the railroad yards. Upon his way down the street he had hoped that he would probably be in time to see one or two of the boys and induce them to accompany him upon his trip into the great world beyond Utah, and share with him the, doubtless, innumerable pleasures that awaited them. But he had lingered longer upon the bench in the park than he thought. Upon his arrival at the depot he found everything quiet and the train, excursionists and boys had all left. It would not do to return up town and seek a companion, because time was flying fast and he must be off before his disappearance should become known to his parents, in which event his entire scheme would be frustrated.

There was, of course, only one way to get away from Ogden, and that was to board some outgoing train. He never had had any experience in stealing rides upon the railroad, but he knew it had been accomplished by other boys, and surely he could do as well. He had not determined upon any particular direction for his travel; anywhere so long as it took him away from home. He looked around and saw several trains apparently preparing for departure. On the west side of the yards was a train to which the engine was already attached, and Johnnie concluded to run over there and seek for an opportunity to get aboard. He ran to the lower end of the train and after carefully inspecting each car concluded that the safest place was a large

box-car, the door of which was partly open. Quickly jumping upon the side of the car he entered unobserved. Once or twice he was fearful that he should lose the chance of going because the railroad men hustled so closely to the car that an upward glance would unquestionably have detected his presence. But luck favored him, and at last the train started and pulled eastward toward Echo canyon.

For a few moments his heart beat rather quickly; he was thinking that this was probably the last time for many years to come that he would see dear old Ogden, or have an opportunity to gaze upon the faces of his parents, his brothers and sisters, all of whom, notwithstanding the recent outrage, had nevertheless always been good and kind to him. A short, sharp sting momentarily pierced his heart, and almost brought tears to his eyes but he soon recovered himself, and by force of will brushed away those deterrent and unpleasant thoughts. The deed was done. The final step had been taken, and there could not now be any retracing.

To divert his mind he looked upon the landscape as it was presented to his view through the partially open door of the car. The train was running swiftly up the canyon, and Johnnie already began to think that the trip was lovely. The brisk and pleasant breezes coming from the sides of the majestic mountains cooled his head, and the rippling canyon stream stirred his heart with pleasure. Off and on little valleys interrupted the rugged mountain scenery, and cattle and sheep were peacefully enjoying themselves in the glories of abundant pasture, while every little while ranch houses appeared surrounded by shady groves and fields of growing crops.

Finally even these pleasant exper-

iences grew monotonous; he was tired, and using his coat as a pillow Johnnie laid down to rest upon the floor of the car. He went to sleep, dreaming of the beauties of that to him undiscovered region beyond, and the happiness he should enjoy in unrestrained license to engage in whatever pleasures he chose. But this dream was followed by a sad awakening, because the next thing Johnnie knew he was aroused by being roughly handled and sworn at by some railroad man standing over him with a lantern. Johnnie rubbed his eyes, observed that it was dark, and before knowing fully what was meant or what to do he was forcibly pulled from the car to the ground, and his coat and hat thrown after him.

Dazed and bewildered by this treatment, he picked up his clothing and walked away from the car. From the great number of trains surrounding him he concluded that he must be in some railroad yard. He observed a stationary light in the distance, and by following its lead he reached a small station-house, and looking upwards he noticed upon a sign at the side of the house the word "Evanston."

Ah, now he was outside of the State of Utah; away from home and loved ones, and an utter stranger in a strange land. Never had the feeling of loneliness so thoroughly possessed Johnnie in his life as it did upon this dark night. Never had he felt the roughness of speech and action as he had experienced this evening; and never had the bright anticipation of his hopes been so quickly blasted as they were upon this occasion.

Besides, he felt hungry, and it had now for the first time dawned upon him that the only means of obtaining food away from home was to earn, buy, beg or steal it. Steal it he would not do, and he had no money with which to buy; earning it this late at night was

probably out of the question. So the only remaining method was to beg it, an occupation which he much disliked, and which had formed no part of his original program.

Walking aimlessly around the short streets of Evanston, and feeling constantly more hungry, he finally mustered courage sufficiently to knock at the door of a residence where he observed a light. A neatly dressed, middle aged lady opened the door, and Johnnie addressed her by saying:

"Good evening, could you favor me with a little piece of bread; I am very hungry."

The lady invited him to come into the hall, and there she looked at him for a moment, and then said:

"Aren't you rather young to go around begging for bread? Why don't you go home and get something to eat there?"

Johnnie hesitated for a moment, deliberating upon the results that would follow should he make a disclosure of the fact that he was a runaway; but feeling the involuntary impulse of his home training of always telling the truth, he said:

"Yes, ma'am; I am young, but I have left my home in order to see the world: and I think likely that I shall be able to get something to do by tomorrow, and will then earn my own food."

The lady laughed good naturedly, and then said:

"Well, come in anyhow; I guess we can find something for you to eat; besides, I want to talk to you about your running away from home. No doubt you have a mother somewhere, and she would feel very bad if she were to know that her little boy is tramping around the country without finding somebody willing to give him a bite to eat or a place to lay his little, tired head. I have a couple of boys of my own, and I hope

they will never be found in such a predicament as you are in. Come in and sit down here by the stove until I can warm a little milk, and then we will see what we can do for you for the night."

Johnnie felt both pained and pleased at the good lady's talk. Pleased that his troubles about food and shelter were so soon ended; and pained at the unpopular view evidently entertained against runaway boys; and fearing most of all that something would be done by which his parents might become acquainted with his whereabouts. While he already felt that the pleasures of tramp traveling were not wholly unalloyed, yet he dared face neither the displeasure of his parents caused by his conduct, nor the jeers of his companions resulting from so signal a failure should he be brought back so soon after his departure.

Johnnie entered the lady's kitchen, where were seated a gentleman and two little boys about his own size.

"This little fellow is a tramp," said the lady, laughingly, addressing the other members of the family, and pointing to Johnnie. "He has run away from home, but forgot to take his mother's pantry with him; and now that he is hungry he wants us to get him something to eat."

"Well, well," said the father, "a little chap like him running away from his home. What is your name, and where do you come from, sonny, and why did you run away?"

"My name is John Darbrow, sir, and I come from Ogden," answered Johnnie, "but I fear I can hardly offer a satisfactory excuse to you why I ran away from home. Mama wanted me to go to Sunday School this morning, and I didn't care to, and then concluded that I would take a trip and see the country."

"That is rather a romantic way to

avoid going to Sunday School," replied the head of the household, "and by this time your parents are probably very much worried about your absence. But you must return home at once. Surely you would not want to cause your father and mother all the trouble which they must now be suffering because of your conduct."

Johnnie hung his head, but never answered. It did seem dreadful to inflict such pain upon his dear father and mother. They had always loved him dearly, and now to repay that love by such conduct was rather ungrateful. Of course a return to home might stop this trouble, but Johnnie still dreaded the thought of admitting his wrong and acknowledging his failure. Hearing no reply to the gentleman's statement, the lady finally opened the conversation again by saying:

"Well, John, now eat this bread and milk; and then you and my husband can go over to the station and telegraph to your parents that you are all right and will be home tomorrow. That will comfort your poor mother, and will give her a little rest tonight. Don't you think that is a good scheme, John?"

Both the gentleman and lady eagerly awaited for an affirmative reply, but Johnnie said nothing; he was hardly ready yet to consent to a return to his parental home.

"Well, now," said the gentleman, addressing his wife, "Of course I would like for this boy to return willingly, but if he refuses we must still insist upon doing our duty. My motto has always been 'Do unto others as you would wish to be done by,' and if one of our boys should ever be so foolish as to run away from home I should expect and thank some other father to return to me my wayward boy, with or without his consent."

Then addressing Johnnie he said:

"Therefore, my boy, you and I had better go to the telegraph office at once after you get through your supper, and inform your father where you are; and then to-morrow morning you can go back to Ogden, or wait here until your father can come for you. Now what do you say?"

Johnnie was very uncomfortable. The whole affair seemed to him so very humiliating, and true repentance had never once entered his heart as yet. Tears came in his eyes, and while he murmured a low "Yes, sir," in response, there was no evidence of any hearty concurrence in the kind gentleman's suggestion. In fact, during all his supper Johnnie's mind was much more busy in devising some scheme to escape from a compliance with the friendly offer than to aid in its accomplishment. The thought of resulting humiliation and possible punishment seemed unendurable, and although convinced that pleasures did not accompany tramping and wrong doing, yet he would rather accept hardship and suffering than return to the scenes of his original misconduct.

Supper over, the gentleman put on his hat and invited Johnnie to go along. The latter arose reluctantly, but taking his hat followed the gentleman out of the door. They went down the street toward the station-house, where the telegraph office was located. Neither of them spoke. The gentleman was filled with that silent joy which is always associated with the inner consciousness of being engaged in doing right, and Johnnie contrarily was engaged in thinking of some way in which he could bring this gentleman's efforts to naught. Seeing absolutely no way to avoid the firm determination of his older friend, Johnnie concluded to invoke the only weapon used by the sinful coward, that

of running away from coming trouble. When nearly to the station Johnnie dashed from the gentleman's side into the labyrinth of cars standing upon the adjoining track.

"Here, here, Johnnie, come back," called the gentleman; but Johnnie heeded not, and kept on running, dodging in and out between the cars until he was satisfied that the gentleman had given up all hope of capturing him. Almost out of breath, Johnnie climbed

upon the nearest empty coal car and lay flat upon the bottom. He could hear the engine puffing only a few car lengths ahead, and knew therefore that in all probability this car would soon be pulled out of Evanston. The surrounding darkness was sufficient security against any immediate detection. And by morning he would be so far away that he would be lost to all possible trace either by his parents or by his officious Evanston friends.

(TO BE CONTINUED.)



EVENTS IN THE LIFE OF PARLEY P. PRATT.

(CONTINUED FROM PAGE 55.)

ONE day a number of Reformed Baptist preachers, and among them Sidney Rigdon, Alexander Campbell, and a Mr. Scott, came into the neighborhood. Parley decided to go and hear them. He was very much surprised to hear them preach faith in God, repentance, baptism by immersion for the remission of sins, with the promise of the Holy Ghost to those who obeyed these ordinances. These things Parley Pratt had learned from the Scriptures; he believed them with all his heart; and he with a number of others promptly embraced them. They were organized into a society and met quite often for public worship. Here we see Parley P. Pratt converted by Sidney Rigdon. Later we shall hear of Sidney Rigdon being converted by Parley P. Pratt.

After this, Parley Pratt knew no rest. He felt that his mission was not to redeem the desert, but to work for the

redemption of the souls of men. What greater or grander work could man engage in? In it he was encouraged by his faithful wife. When he told her that he had decided to sell their home and farm and go out into the world, where he knew not, save as he was directed by the Spirit of God, no words of protest fell from her lips; but "it is the Lord's way—His will be done," seemed to be her only answer.

So at a great sacrifice they parted with all they had, and Parley Pratt set out on a mission which was to end only with his life. In this, as in the other things which I have referred to, we can clearly discern the hand of Providence. If Parley Pratt is to be a minister of Christ—if he is to go out into the world to call upon mankind to leave all they have and follow their Redeemer, let him first set the example himself. This is, indeed, what we have witnessed.

After traveling for several hundred

miles, Brother Pratt and his wife arrived at Rochester, New York. Look now at the workings of the Spirit of God with this man. Turning to his wife, he said, "We must part for a season; go and visit our friends in our native place. I will come soon, but how soon I know not; for I have a work to do in this region of country, and what it is or how long it will take to perform it I know not; but I will come when it is performed."

Yes, he had a work to perform in that region. One evening, soon after this, as he was stopping with an old Baptist deacon, the latter told him of a strange book which he had in his possession. He promised to let him peruse it the next day. All the following day and following night Parley P. Pratt read that strange book. As he devoured its sacred contents, the Spirit of God bore witness to him that it was a divine record, and contained the fullness of the everlasting Gospel. This book was the Book of Mormon. Parley at once set out in search of the discoverer and translator of the record. He went to Palmyra, but failed to find him there, as he had gone to reside in Pennsylvania. He however, made the acquaintance of his brother, Hyrum Smith, who unfolded to him the opening up of the great work of the latter days. Parley P. Pratt was prepared for these things. He drank in the glorious truths of the Gospel as a thirsty hart does the water of the brook, and on the first of September, 1830, he was baptized into the Church of Jesus Christ of Latter-day Saints by Elder Oliver Cowdery, was confirmed and ordained an Elder the same evening. He then knew why he had been prompted to sell his home and farm; he then knew why he should part with his wife and come into this part of the country; he then knew the

work he had to perform. The mists had rolled away, and he saw the hand of his Heavenly Father in all his wanderings, and "owned the rectitude of what he once had deemed mysterious ways."

Soon after his baptism and ordination Elder Pratt returned to the land of his fathers. He found his wife, his father and mother and a number of his relatives in good health and spirits, and was warmly welcomed by them. He preached the Gospel to them. They received it in part, but his brother Orson, then a lad of nineteen years, received it with all his heart and was baptized. If Parley P. Pratt had never done any other work, surely this, the conversion of his brother Orson, who became one of the greatest champions of the faith the Church of Christ has had, would bring to him an eternal weight of glory. A little later he had the pleasure of meeting the Prophet Joseph, A friendship was formed by these men which will last through all eternity.

In October, 1830, Elder Pratt and a number of others were called by the Lord to go on a mission through the western states and to the Indian Territory. They called on the Indian nation at Buffalo and spent several days in instructing the red men in the knowledge of their forefathers. It was on this mission that they met Sidney Rigdon and a number of his followers. They succeeded in convincing them that they did not possess authority to preach the Gospel and administer in its ordinances, after which they baptized them.

Time will not permit me to even make mention of a number of very important missions which Elder Pratt performed during the next four years. We next see him as a recruiting officer, traveling through Ohio, Indiana, Illinois and Missouri, gathering together

men, arms, stores and money for the relief of the afflicted Saints in Missouri. He was one of the two hundred men known as Zion's Camp, who traveled one thousand miles to carry aid to those who were in distress. The camp waded through much affliction, but never once was a word of complaint heard from the faithful Parley. He had been inured to trial. The Lord had polished him in the furnace of adversity during his younger days, and his experience was a great blessing to him at this time. From among the faithful members of the camp the Lord chose twelve men to be His apostles and special witnesses. Parley P. Pratt was one of them. He was ordained an apostle of the Lord Jesus Christ on the twenty-first of February, 1835. His brother Orson was also ordained an apostle at the same time.

After his ordination, Parley was instructed to prepare for a mission the following spring. From a financial point of view no man could perhaps have been more poorly prepared for such a work. He did not have a home; his wife was in delicate health, and his aged mother was dependent on him for support. To make matters worse, he was in debt. Is it any wonder that he hesitated? Who would not have done so? He had begun to build a house, and was beginning to think that perhaps it was his duty to stay and complete it, when the Lord suddenly removed all such doubts from his mind. Elder Pratt was summoned to administer to a brother named Matthews, and while he was attending to this ordinance, in some mysterious way, his unfinished house caught fire. It perished in the flames, and when it was reduced to ashes, Brother Pratt was ready to go on his mission. One gave him a coat, another a hat, a third house room, a fourth provisions, while a

fifth forgave him his debts, and a sixth bade him God-speed. He bade his loved ones good-by and set out on his mission, which he performed faithfully. In the winter he returned to Kirtland, and spent the season in the company of his brethren in the Temple studying the Hebrew language and in receiving ordinances of the Priesthood.

Elder Pratt had been ten years married, and as yet his wife had borne him no children. With the return of spring the Elders began to make preparations for other missions. Parley was spending considerable time in speculating as to how he could extricate himself from the debt he had incurred during the winter, when Elder Heber C. Kimball called upon him one evening with a prophetic message which brought joy unspeakable to his heart. "Brother Parley," said he, "thy wife shall be healed from this hour, and shall bear a son, and his name shall be Parley; and he shall be a chosen instrument in the hand of the Lord to inherit the Priesthood and to walk in the steps of his father. He shall do a great work in the earth in ministering the word and teaching the children of men. Arise, therefore, and go forth in the ministry, nothing doubting. Take no thought for your debts, nor the necessities of life, for the Lord will supply you with abundant means for all things. Thou shalt go to Upper Canada, even to the city of Toronto, and there thou shalt find a people prepared for the fullness of the Gospel, and they shall receive thee, and thou shalt organize the Church among them, and it shall spread thence into the regions around about, and many shall be brought to a knowledge of the truth and shall be filled with joy; and from the things growing out of this mission shall the fullness of the Gospel spread into England and

cause a great work to be done in that land."

"Was that prophecy fulfilled?" you ask.

Yes, to the very letter, for the word of the Lord never fails.

In Canada he met and converted John Taylor, who afterwards became the President of the Church. These two men became greatly attached to each other, and formed a life-long friendship equal to that of brothers.

I have said that the prophecy of Elder Kimball was fulfilled. Yes, it was; but part of it under very trying circumstances. True to the words of the inspired prophet, Sister Pratt became a mother, but soon after fulfilling this part of her life's mission, she embraced her darling babe, and bade good-by to earth. She was perfectly resigned to the change, having been told of it in an open vision.

From Canada, the work spread into England, where thousands were prepared for it and embraced it with honest hearts.

Elder Pratt was a conspicuous figure in the Church, and was therefore a target for the enemies of righteousness. He bore his trials patiently and without murmuring. He loved the Church of Christ and the men whom God had placed at the head. He preferred persecution and suffering with them to the joys and pleasures of the world. At times when he could have made his escape from mobs and prisons, he refused to do so, but stayed and suffered with his fellow-servants.

I could go on for an hour longer, and then despair of doing anything like justice to the life of this great man. His name is known in the home of every Latter-day Saint, and is entwined with loving memories in the hearts of those who remain and who knew him while he was in the flesh.

God grant that these few incidents, taken in haste from the record of a "well-spent life," may inspire us to emulate that life, which was, indeed, a life of love and devotion.

W. A. Morton.



TOPICS OF THE TIMES.

CHILDREN OF THE SLUMS.



IF one of our Utah boys could suddenly find himself transplanted to the slums of a great city like New York, and follow one of the little boys in his daily routine of misery and neglect, how happy the boy would be that in his mountain home he knows the love of father and mother, and feels daily the tender and loving care of parents and home! The little neglected waifs that grow up in the great cities of the world have sometimes

very remarkable experiences, and sometimes these little neglected boys become men of wealth and influence in after life.

For many years there has been in the city of New York an organization known as the Children's Aid Society, whose chief duty it has been to care for little neglected boys whose lot in life seems very hard to bear. Knowing how very difficult it is for a boy raised in the slums of New York to get out of the routine

of daily drudgery and human vices, this Aid Society has for years been sending unfortunate children to such states as Kansas, Mississippi, and Illinois. It is said that up to the year 1900 the society had sent out to the western states more than twenty-two thousand of these waifs. Of late, however, Wisconsin has made very strong objections to the transportation of these homeless little ones within her borders.

The society has kept careful and accurate records of these boys as they grew up to manhood, and it is interesting to know how they have fared in the great West. The society's report gives some very interesting information. For example, two of their number have become governors of states, one has gone to Congress, one became a sheriff, two were district attorneys, and several of them have been members of state

legislatures. In the business world twenty-six have become bankers, four hundred and fifty-one merchants, seventeen physicians, eighty-seven railroad men, nineteen clergymen, and it is said that nine hundred and forty-six of them went into the army.

And who were the parents of these little children? It would be very hard to answer that question. Many, perhaps most of them, have known a mother for a short time. It is related that out of a lot of forty that were taken to the West, only one of them knew a father. Their early childhood is full of obscurity.

It is only in the presence of such conditions as these that we can fully appreciate the value of father and mother. When reading of such unfortunate conditions, one can only wonder if our children appreciate the value of home.



SOME OF OUR MISSION SUNDAY SCHOOLS.

THE ST. PAUL-MINNEAPOLIS SUNDAY SCHOOL.



ON January 8th, 1899, a Sunday School of the Church of Jesus Christ of Latter-day Saints was organized at Minneapolis, Minnesota. It, however, only held a few sessions, as it closed on March 12th, of the same year. The school was again opened, this time at the Richmond Hall, on Sunday, May 20th, 1900, with Elder George Redden as superintendent. A secretary, pianist, and teachers for the theological and primary classes were also chosen. Superintendent Redden having returned home, in September, Elder J. B. Lloyd was called to succeed him. Brother Lloyd in due time was also released to

return to the bosom of the Church, and in February, 1902, Elder R. M. Heiner succeeded to the superintendency.

In the sister city of St. Paul a Sunday School was first organized on August 5th, 1900, when Elder John A. Kofoed was selected as the superintendent; a secretary, organists, and two department teachers were also appointed. As a commencement thirteen members were enrolled. Since the date of its organization Elders Rosel Hyde, J. S. Morris, A. M. Croft and George Hamp have occupied the position originally filled by Brother Kofoed.

The two cities being so close together

it was thought well to have the two schools unite for a time, and from May to early in November, 1902, they met in joint sessions. During this time the

When the Minneapolis school was again organized Brother George M. Cafferty was appointed superintendent. Both schools are represented as being



ST. PAUL-MINNEAPOLIS SUNDAY SCHOOL.

average attendance was fifty. With the return of winter they again separated. The average attendance of the St. Paul school is now about thirty.

in a flourishing condition and much interested in their work.

Our picture represents the united St. Paul-Minneapolis school.



SELECTED POEMS.

THE LITTLE STREETS.

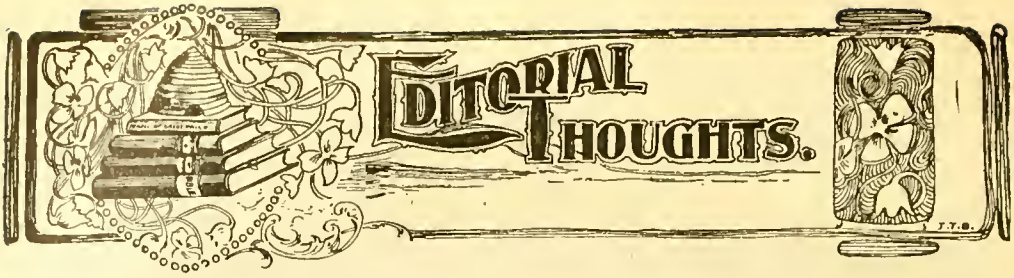
"Tomorrow I'll do it," says Bessie;
 "I will by and by," says Seth;
 "Not now—pretty soon," says Jennie;
 "In a minute," says little Beth.
 O, dear little people, remember
 That true as the stars in the sky,
 The little streets of Tomorrow,
 Pretty Soon and By and By,
 Lead, one and all,
 As straight, they say,

As the King's Highway,
 To the city of Not at All.



MOTHER KNOWS BEST.

Mother knows better, than you little one,
 What should be said and what should be done;
 She has been over childhood's way,
 Learning surely, day after day,
 The best to be, to say, and to do—
 And that is why mother knows better than you.



SALT LAKE CITY, UTAH, FEBRUARY 1, 1903.

OFFICERS OF THE DESERET SUNDAY SCHOOL UNION:

Joseph F. Smith, - - - General Superintendent
George Reynolds, First Asst. General Superintendent
J. M. Tanner, Second Asst. General Superintendent

MEMBERS OF THE BOARD.

Joseph F. Smith	James W. Ure
George Reynolds	John F. Bennett
Joseph M. Tanner	John M. Mills
Thomas C. Griggs	William D. Owen
Joseph W. Summerhays	Seymour B. Young
Levi W. Richards	George D. Pyper
Francis M. Lyman	Henry Peterson
Heber J. Grant	Anthon H. Lund
George Teasdale	John R. Winder
Hugh J. Cannon	James E. Talmage
Andrew Kimball	George M. Cannon
John W. Taylor	Horace Cummings
L. John Nuttall	
George D. Pyper, - - -	General Secretary
George Reynolds, - - -	Treasurer
Thomas C. Griggs, - - -	Business Manager

JOSEPH F. SMITH, -	EDITOR JUVENILE INSTRUCTOR
GEORGE REYNOLDS, -	} ASSISTANT EDITORS
J. M. TANNER, -	
GEORGE D. PYPER, -	BUSINESS MANAGER

THE LAW'S DELAY.



EW will deny the evils that arise from our law's delay. There is a safe middle ground in the execution of our criminal laws that may well deserve the attention of those entrusted with the conduct of our courts. The criminal may be justly entitled to a delay that would carry him beyond the dangers of public clamor, but he has no right to a delay that carries him to public indifference and to a sickly sentimental interest in his behalf. There is no reason why he should have time to hatch up perjury and wear out the public patience.

The criminal knows that the longer his case is delayed the more it will stand upon the refined technicalities of the law. He knows, too, that human memory fades with time, and that time is the strongest defense he can have. There is no doubt that in England there is a higher standard of public justice in the enforcement of the law. Its enforcement is prompt and safe.

What is the trouble in this country? Why are criminals kept before the public unnecessarily month after month and year after year? Those familiar with our department of justice understand perfectly well why public interest is worn out by procrastination, and a healthy public interest is an essential element in the just enforcement of the law. Every case must come up in its order, papers must be prepared, and time given to meet the convenience of the attorneys. If it were understood that a certain class of criminal cases were always entitled to the right of way, and to prompt consideration, there would be less delay in the settings. Surely life and liberty take precedence over property, and the public has the right to be heard first. If the judges would insist upon promptness in criminal cases, they would perform an act for which the public would be ever grateful to them. If the judges, for instance, of any district, would get together and agree upon some plan by which criminal business could be expedited, everyone knows what the result would be; and although the bar for a while might murmur and protest, the

learned gentlemen would soon adjust themselves to the new order of things. Again, our supreme court is just as likely to place a criminal case at the foot of the calendar as at the head, where it belongs. That tribunal, too, is as likely to delay a decision in an important criminal case as it is in a civil case. One cannot resist the thought, that our judges might, if they would, cut short the life of a criminal case one-half. It certainly makes a great difference whether a man is tried a month or a year after he has committed a crime.

The delay in the enforcement of criminal laws is often the cause of light or trifling sentences for serious crimes. Of course the public cannot always know what the judges know who sit in a case; but the public knows that time makes her certain effacement upon the memory and sense of justice in a judge as it does in ordinary mortals. The public is growing nervous and restless in the presence of the increase of so many horrible crimes. After a while the public will surely rest its eye upon a procrastinating judiciary and demand reform, where the welfare of the public is so much at stake. Of course, prosecuting attorneys share the responsibilities of unnecessary and, to the public, unjust delays. It is to be hoped that those officials who sit under the responsibility of a crying evil will feel its weight with greater force, and act with greater regard for the security and safety of the public.

Why should the public treasuries be drained to meet the accumulating expenses of the "law's delays" in guarding and keeping criminals who have had fair trials and received the just judgments of the courts? Why should the burdens of taxes be increased upon the toiling, peaceable, law-abiding

citizens for the maintenance of criminals tried and condemned under the law?

These long and tedious delays not only give the criminal an undue advantage in escaping his just deserts, but they often entail upon the public heavy and unnecessary expenses. The honest taxpayer who carries the burden of our courts in the execution of the laws is entitled to some consideration, and justice ought not to be delayed at his expense. To make a criminal an unnecessary and prolonged burden upon law-abiding and frugal citizens is wrong, and the continuance of these unnecessary and unjust delays in the execution of our criminal laws ought to be abated.

The Salt Lake *Herald* of January 8 makes the announcement that there have been seventy murders committed in Utah since its admission to statehood, and that not one person during these seven years has been executed for one of these crimes, though a considerable number have been sentenced, upon their first trial, to death. It is hard to escape the thought that the judiciary and prosecuting attorneys of our state are grossly at fault in these notorious instances of failure to do justice to the public. Our jury system is not without its shortcomings in the matter. The refusal of the judge of the Second district court in a recent case to accept the recommendations of a jury, that mercy be shown the prisoner in passing the judgment of the court upon him, affords some little encouragement in the midst of the murderous element that seems to have so little to fear from our courts. One is almost led to substitute legal terms for religious ones in the scripture that says, "As with the priest, so with the people," and to declare, "As with the courts, so with the juries."

There is probably today not an officer in this state to whom is intrusted the execution of our criminal laws who believes that the public is fairly dealt with in the disposition that is made of the notorious criminals that are becoming a menace to our lives and property. It frequently happens that judges are as much surprised in the verdict of a jury as is the public.

The fact is, the juror has no more right to violate his conscience and his oath, to turn a criminal loose unjustly upon the community, than he has to condemn a man against his conscience and his oath to a punishment that, in his honest judgment, is undeserved. The trouble in too many of these cases is that jurors are too willing to make a compromise that discredits their good sense, and wrongs the whole community.

Is there a thoughtful and well-informed man in this state that does not believe that the execution of our laws against murderers and other notorious criminals is partaking of the nature of a farce? The growing feeling of public indignation must sooner or later make itself felt in the interest of human life and public safety. Certainly those intrusted with the enforcement of the law are well enough informed upon the situation to correct many of the evils of the law's delay. What shall we say of a judge and a prosecuting attorney who keep the worst type of criminal cases dragging along month after month and year after year in our courts? We are under practically the same conditions in the enforcement of our criminal law as are other common law countries, and a comparison in the execution of the law reflects a shameful discredit upon us.

Jos. F. Smith.

PROMOTIONS.

QUESTIONS sent to the Deseret Sun-

day School Union Board indicate that there is a misunderstanding in the matter of promotions from one department to another. In the first place the subject matter in each grade, though it covers four years, is very similar throughout the four years, the real difference in the four succeeding years of a grade is more in the treatment than in the character of the subject matter.

A few examples will perhaps serve to clear up some of the difficulties. In the first place, let us suppose the case of a school with but one class to each grade. In such a school the superintendent would begin each class at the first year of the subjects within that department. In the primary department, any new pupil entering within the first or second year would take up the work wherever the class happened to be, and such would be the case of all students in the other departments.

At the close of the second year, the students of the primary department would enter the first intermediate department. That would require an extra class in the first intermediate beginning with the first year of that department, and the organization of a first year class in the primary department. The school would then have the following classes: one primary, two first intermediate, one second intermediate, and one theological for the two following years. It would close the first four years' course.

During that time the theological department would have finished its course and gone back to take up the first year's work again; the second intermediate would have finished its course and taken up the first year again; the advanced class of the first intermediate, or the class that had been four years in attendance, would be promoted to the Second Intermediate department, just as the

students of the second intermediate department would be promoted to the theological department. There would again be two classes in the first intermediate department, one beginning with the first year and one with the third year. At the end of the next two years there would be two classes in each of the intermediate departments, and thus promotion would go on until each department had two classes—a condition that seems indispensable in a period of study covering sixteen years. This would really be a promotion every two years from the first two years to the second two years of the department, and a promotion every four years from one department to another.

Where the Sunday School commences with two classes to each department, promotions are very simple, as they would take place at the end of the first two years from the first half of the department to the second half, and at the end of each four years from one department to another.

For the sake of convenience, each department might be divided into two sections, A and B. A careful study of this method of grading will in time make the subject very simple. New students entering at any given time should be

assigned to the class they are best qualified to enter.

The subject of promotions should be frequently discussed by the officers and teachers of the school, so that all may be made familiar with the principles upon which promotions hereafter will be made.



NICKEL DONATION PRIZE WINNERS.

In addition to those published in number one of our present volume, the following stakes are entitled to the ten volume premium: Fremont, Wasatch.

The following stakes are entitled to the five volume premium, each having remitted to the general treasurer by January 15, 1903, a full one hundred per cent of the present year's Nickel Donation, based on the total enrollment of the Sunday Schools, as shown in the respective statistical reports for December 31, 1901: Cache, Cassia, San Juan.

As no report of the individual school prize winners can be published until the 1902 statistical reports are received by the general secretary and the amounts paid by all the schools compared, we trust that the stake Sunday School secretaries will be prompt in forwarding them to the office of the Union.



PROGRAM OF ANNUAL STAKE SUNDAY SCHOOL CONFERENCES

To be Held During the Year 1903.

After careful consideration the General Board of the Deseret Sunday School Union have deemed it advisable and for the best interests of the Sunday Schools of the Saints to reconstruct for 1903 the program of the Annual Stake Sunday School Conferences and to make a num-

ber of changes in the exercises of the various meetings.

MEETINGS TO BE HELD.

1. Meeting of the stake superintendency and the stake Sunday School secretary, to which

the stake presidency should always be invited. Saturday evening at 6 o'clock.

2. Meeting of the stake superintendency, officers and stake board with the superintendents of the ward Sunday Schools. Saturday evening at 7:30 o'clock.

3. Meeting of the stake superintendency and stake board. Sunday morning at 8:30 o'clock.

4. General conference meeting. Sunday morning at 10 o'clock.

5. General conference meeting. Sunday afternoon at 2 o'clock.

6. Officers' and teachers' meeting. Sunday afternoon at 4 o'clock.

7. General meeting. Sunday evening at 7:30 o'clock.

The objects of these various meetings are primarily to give the visiting brethren from the General Board, the stake presidency and the stake superintendency a more perfect and more detailed understanding of the condition of the schools of the stake as a whole and also of each individual school. It is therefore deemed wisest that the first meeting be confined to the stake superintendency (with the secretary) and the stake presidency. Here general conditions can be considered and remedies be suggested and approved for any irregularities or deficiencies that may be found to exist. Then follows a meeting of the stake officials with the ward superintendents. This is the time to hear the reports of the condition of the different schools, and to search out in what they lack and in what they can be improved. The third meeting is for the stake board, including its officers, in which the information gained at the previous meetings can be considered and measures taken for active co-operation in every direction where reformation or improvement is desirable.

At 10 o'clock on Sunday morning the regular public sessions of the conference commence. This is the only meeting for which the general board presents the entire program. And the general superintendency emphasize the request that this program be not altered or deviated from, but that the songs and exercises named be faithfully prepared or learned beforehand and be given with spirit and correctness at this meeting. This is the meeting particularly devoted to the children.

The afternoon meeting will commence at 2 o'clock and continue for about an hour and a half. It will be devoted to instructions from the stake presidency, the stake Sunday School officers and the visiting brethren from the General Board. It is desired that at this meeting a

short talk be given by one of the stake Sunday School workers on "What the home can do for the Sunday School." Special choral exercises should also be prepared for this meeting.

At 4 o'clock the officers' and teachers' meeting will convene, and the business and instructions usual at these interesting meetings will occupy the time.

The Sunday evening meeting will be devoted to instructions connected with the interests of the Sunday Schools. "What the Sunday School has done for me," should be the subject of a brief address at this meeting, by a member of the stake Sunday School board.

The choral exercises will be left to the choice and selection of the local officers at all the meetings, except the Sunday morning session, when the accompanying program will be rendered. It is desired that at all the meetings the hymns be sung by the entire congregation.

The questions to be answered by the ward superintendents have been changed from those of previous years, to meet the progressive nature of our schools.

It is the intention that one or more members of the General Board will be present at every meeting of these conferences. A standing roll call of the stake officers and of the schools will be called at each and all of the Sunday meetings.

PROGRAM OF THE SUNDAY MORNING SESSION.

SUNDAY, 10 O'CLOCK A. M.

The stake Sunday School secretary should call the rolls, take the minutes, and have the last annual stake report and other papers ready for inspection and use.

The class exercise should not exceed ten minutes in its presentation.

1. Standing roll call of the stake officers and of the schools.

2. Opening hymn—Sweet Sabbath School, Song Book, page 141, Hymn Book, page 144.

3. Prayer.

4. Hymn, "Far, Far away on Judea's Plains," Song Book, page 135; Hymn Book, page 137.

5. Introductory remarks by stake superintendent

6. Singing, "Peace, be Still," Song Book (last edition), page 218 *

* Those not having the last edition of the Deseret Sunday School Song Book, can purchase copies of this song, at the rate of ten cents per dozen from the Deseret Sunday School Union business department, 408 Templeton building, Salt Lake City. It also appears in the present number of the JUVENILE INSTRUCTOR.

7. Administration of the Sacrament.

8. Concert recitation, Book of Mormon, III Nephi 12: 3-12 inclusive.†

9. Class exercise—Second Intermediate Department—Lesson 5, first year; "Arrival at the Land Bountiful—Nephi builds a ship—the voyage commenced."

10. Duet [To be selected by the local officers.]

11. Presentation of the following general authorities:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as first counselor in the First Presidency.

Anthon H. Lund, as second counselor in the First Presidency.

Brigham Young, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith.

John Smith, as Presiding Patriarch of the Church.

The counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Christian D. Fjeldsted, Brigham Henry Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston, as Presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

OFFICERS OF THE DESERET SUNDAY SCHOOL UNION:

Joseph F. Smith, General Superintendent.

George Reynolds, First Assistant General Superintendent.

J. M. Tanner, Second Assistant General Superintendent.

MEMBERS OF THE BOARD:

Joseph F. Smith, George Reynolds, Joseph M. Tanner, Thomas C. Griggs, Joseph W. Sumnerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, John W. Taylor,

L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace Cummings.

George D. Pyper, General Secretary.

George Reynolds, Treasurer.

Thomas C. Griggs, Business Manager.

Joseph F. Smith, Editor JUVENILE INSTRUCTOR.

George Reynolds, J. M. Tanner, Assistant Editors.

George D. Pyper, Business Manager.

..... President of the Stake of Zion, with.....as his first and as his second counselor.

Then follow the stake superintendent, his assistants, the stake secretary, treasurer, librarian, chorister, their assistants (if any), and all the members of the stake board.

12. Remarks by visiting brethren of the general board.

13. Hymn, "Our Home in the Mountains," Song Book, page 181; Hymn Book, page 188.

14. Benediction.

The General Board of the Union strongly urge that all officers and teachers who can possibly do so, attend these stake conferences. They come but once a year. Only enough workers, including one of the assistant superintendents, should remain at home, and that by previous understanding and appointment, to carry out the subjoined program. The exact number will, of course, depend largely on the size of the school. This program is presented to give all the pupils the opportunity of duplicating at their own schools, as nearly as possible, the exercises that are simultaneously being rendered at the conference meeting.

PROGRAM FOR THE SCHOOLS.

In every Sunday School except in the place where the annual stake Sunday School conference is held, the following program will be carried out on the morning of the conference in place of the usual lessons:

1. Roll call.

2. Hymn, "Sweet Sabbath School," Song Book, page 141; Hymn Book, page 144.

3. Prayer.

4. Hymn, "Far, Far away on Judea's Plains," Song Book, page 135; Hymn Book, page 137.

5. Minutes of the previous session of the school.

6. Hymn, "Peace, Be Still," Song Book (last edition) page 218.*

† This exercise has been printed on cards, for sale at the Sunday School Union business department, 1 cent each.

7. Administration of the Sacrament.
8. Concert recitation—Book of Mormon, III Nephi 12: 3-12 inclusive.†
9. Remarks on the importance and value of conferences in the Church.
10. Singing.
11. Sustaining the General Authorities (see program of 10 a. m. conference meeting).

12. Hymn, "Our Home in the Mountains," Song Book, page 181; Hymn Book, page 188.
13. Benediction.

Should any stake desire a two-days' conference, its superintendent will so advise the General Secretary early enough to enable the necessary arrangements to be made without entailing confusion or disappointment.



"PEACE, BE STILL."

Words by M. A. Baker.

Music by H. R. Palmer.

1. Master, the tempest is raging! The billows are tossing high! The sky is o'er-shadowed with black-
 2. Master, with anguish of spir - it I bow in my grief to - day, The depths of my sad heart are trou-
 3. Master, the terror is o - ver, The el - e - ments sweetly rest; Earth's sun in the calm lake is mir-

ness, No shelter, or help is nigh; "Carest Thou not that we perle?"—How canst Thou lie a - sleep.
 bled; Oh, waken and save, I pray! Torrents of sin and of anguish Sweep o'er my sinking soul;
 rored, And heaven's within my breast; Linger, O blessed Re - deemer, Leave me alone no more;

CHORUS.

When each moment so madly is threat'ning A grave in the angry deep?
 And I perish! I perish! dear Master; O hasten and take con - trol. } "The winds and the waves shall o-
 And with joy I shall make the best har - bor, And rest on the blissful shore.

bey my will, Peace be still! Whether the wrath of the storm-tossed sea, Or demons, or men, or what-
 Peace be still! peace be still!

res - - - - - cen - - - - - do.

ff

e - ver it be, No waters can swallow the ship where lies The Master of ocean, and earth and skies; They all shall

p *rit.* *pp*

sweetly o - bey My will; Peace, be still! peace, be still! They all shall sweetly o - bey My will; Peace, peace be still!"



ANSWERS TO QUESTIONS.

QUESTION: What routes were traveled by the various colonies mentioned in the Book of Mormon, that migrated from Asia, and at what points did they land on this, the American continent?

Answer: The answer regarding Lehi's colony is easily given, as the Lord revealed it to the Prophet Joseph Smith. He (the Prophet) says: "They traveled nearly a south, south-east direction until they came to the 19th degree of north latitude; then, nearly east to the Sea of Arabia, then sailed in a south-east direction, and landed on the continent of South America, in Chili, 30 degrees south latitude." This would bring them not far from where the City of Valparaiso now stands.

Regarding Jared's and Mulek's colonies, the information is not so definite. One thing is certain, that they both

landed on the northern continent, most probably in that portion known to us as Central America. It is written in the Book of Helaman (6: 10) "Now the land south was called Lehi and the land north was called Mulek, which was after the sons of Zedekiah; for the Lord did bring Mulek into the land north, and Lehi into the land south." How long the people of Mulek remained near the place of their first landing before they traveled south to the region watered by the River Sidon, where the people of Mosiah found them, is not recorded.

The Jaredites called the region where they first landed the land of Moron, this was near the country known to the Nephites as the land Desolation. The latter extended south to the Isthmus of Darien. Immediately south of the Isthmus was the land Bountiful. How far the land Desolation extended north is

uncertain; its northern boundary probably changed from time to time as new political divisions of the country came into existence. So with Moron in the days of the Jaredites. Both Desolation and Moron, as far as we can judge, were included in the region known to us as Central America, possibly extending as far north as Mexico.

There is nothing in the Book of Mormon to indicate which route either of these companies traveled; the general idea, however, is that the Mulekites journeyed westward, crossing the Atlantic Ocean and landing on the Eastern coast; while the Jaredites traveled north from the valley of Nimrod, possibly to the neighborhood of the Caspian Sea, thence east over the vast Asian Plateau, and down some one of the great rivers that empty into the North Pacific Ocean, and then across those wide waters to the west shores of Central America.

Question: After persons pass from this stage of existence do they have a recollection of what has transpired during their mortal existence before they appear before their Maker to receive final judgment, and can they see what is going on among their relatives on this earth?

Answer: To the first portion of the above question we answer unhesitatingly, "Yes." This doctrine is clearly set forth in the teachings of the younger Alma to his son Corianton. He states that he had inquired diligently of the Lord concerning the condition of the souls of men between death and the resurrection, and an answer to his prayers had been sent him through an angel; he writes:



Now concerning the state of the soul between death and the resurrection. Behold it has been made known unto me by an angel that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life.

And then it shall come to pass that the spirits of those who are righteous, are received into a state of happiness which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles and from all care, and sorrow, etc.

And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold they have no part nor portion of the Spirit of the Lord; for behold they choose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the devil.

Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection. * * *

But whether it be at his [Christ's] resurrection, or after, I do not say; but this much I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery until the time which is appointed of God that the dead shall come forth, and be reunited, both soul and body, and be brought to stand before God, and be judged according to their works. Alma 40: 11-14, 21.

From the above it is evident: that the souls of all men, whether good or evil, are taken home to God immediately after death; that a partial judgment is then passed upon them—the righteous are received into a state of peace and rest, called paradise, and the wicked are consigned to a place of misery,—they are cast into outer darkness where there is weeping and wailing and gnashing of teeth; in this condition of happiness or misery they remain until they are resurrected; that this happiness or this misery is the result of the conduct of the individuals while in the flesh, and consequently they must have a remembrance of what their mortal lives were or they would not be affected as the prophet describes; in other words, the wicked, if they had no recollection of the past, would have no "awful, fearful looking

for the fiery indignation of the wrath of God upon them" in the future. It is the recollection of their sins that brings the torment of their fearful anticipations.

Regarding the second question, the testimony is not as conclusive. Personally we feel sure that to some of the righteous dead a knowledge of what is going on on earth is permitted. But this does not give them the sorrow that some suppose. Their wider experience and broadened views cause them to look

upon earthly struggles from a higher standpoint; to an extent they know the end from the beginning, and they regard the sorrows of mortals very much as we look upon the baby troubles of our very little ones. In all things they see the hand of God, in all they recognize His wisdom and mercy, and in all they see preparation and development for the future happiness and exaltation of His children, sorrowful and heart-breaking as those experiences, for the moment, oftentimes may be.



RELIGION CLASS DEPARTMENT.

PLANS.

Primary Grade.

LESSON XIX.

First Step. Song: "I'll Serve the Lord While I am Young."

Second Step. Prayer.

Third Step. The Ward Religion Class (continued). The primary grade. Children in the ward not enrolled. How to bring them into the class.

Fourth Step. Joseph and his brothers (continued.) They return with the grain. Are searched and taken back. Judah's pledge

Fifth Step. Testimony bearing.

Sixth Step. Song: "A Happy Band of Children." Prayer.

LESSON XX.

First Step. Song: "I'll Serve the Lord While I am Young."

Second Step. Prayer.

Third Step. The Religion Class (continued.) Primary grade. Children in the ward not enrolled. How to bring them into the class. Report what you have done. (See note).

Fourth Step. Joseph and his brethren (continued.) Joseph makes himself known. He weeps. Forgives them, saying that the Lord brought him to Egypt. Sends for his father.

Fifth Step. Testimony bearing.

Sixth Step. Song: "A Happy Band of Children." Prayer.

Intermediate Grade.

LESSON XIX.

First Step. Song: "I'll Serve the Lord While I am Young."

Second Step. Prayer.

Third Step. The Stake Religion Class organization (continued.) Duties of stake workers. How we should treat them. Their visits to us.

Fourth Step. The first cleansing of the temple. John 2: 13-22. Memorize verse 19.

Fifth Step. Testimony bearing.

Sixth Step. Song: "A Happy Band of Children." Prayer.

LESSON XX.

First Step. Song: "I'll Serve the Lord While I am Young."

Second Step. Prayer.

Third Step. The Stake Religion Class organization (continued.) Reports of their stake workers. (See note).

Fourth Step. Jesus and Nicodemus. John 3: 1-5. Memorize verse 5.

Fifth Step. Testimony bearing.

Sixth Step. Song: "A Happy Band of Children." Prayer.

Advanced Grade.

LESSON XIX.

First Step. Song: "I'll Serve the Lord While I am Young."

Second Step. Prayer.

Third Step. Church Religion Class organ-

ization (continued). Assistant general superintendents' names. How called. Duties of.

Fourth Step. Lehi's blessing to Joseph. His posterity not to be utterly destroyed. Descendants of Joseph who was sold into Egypt. Choice seer spoken of; his mission. II Nephi, 3.

Fifth Step. Testimony bearing.

Sixth Step. Song: "Guide Me to Thee." Prayer

LESSON XX.

First Step. Song: "I'll Serve the Lord While I am Young."

Second Step. Prayer.

Third Step. Church Religion Class organization (continued). General Board. How called. Duties of.

Fourth Step. Lehi blesses the children of Laman, Lemuel and Sam. Blessings conditional. Lehi's death. II Nephi, 4 chap. Memorize verses 5, 34.

Fifth Step. Testimony bearing.

Sixth Step. Song: "Guide me to Thee." Prayer.

Notes.

1. In the third step of the primary grade

above, have the children report their little friends in the ward who are not enrolled in the Religion Class. In the class devise and discuss means of bringing them in. Enlist the aid of the children in this work. Get them to invite their playmates to the class to share the enjoyments of the recitation. Cultivate in this way the missionary spirit in the children from their childhood.

2. In the third step of the intermediate department discuss the visits of the stake Religion Class workers, and the reports of such visits they are supposed to give to superior officers. Lead the children of this grade to view their own class from the standpoint of stake workers. In this way let the pupils examine their recitation, their order, their politeness to their superiors, and all the workings of the class. If the effort to lead the children thus to view their own class from the standpoint of others is successful, a class patriotism and a desire for proper order and good recitations will develop that will be most successful to the teachers in their work of love.



KINDERGARTEN SONGS AND STORIES.

PUSSY WILLOW.

"Oh, you pussy willow,
Pretty little thing,
Coming with the sunshine
Of the early spring,
Tell me, tell me, pussy,
For I want to know,
Where it is you come from,
How it is you grow!"

"Now, my little children,
If you'll look at me
And my little sisters,
I am sure you'll see
Tiny little houses,
Out of which we peep,
When we first are waking
From our winter's sleep.

As the days grow milder,
Out we put our heads,
And we lightly move us
In our little beds:

And when warmer breezes
Of the Springtime blow,
Then we pussy pussies
All to catkins grow!"
Songs and Games for Little Ones.

PUSSY WILLOW.

Little yellow dandelion,
Growing in the grass;
With your head of shining gold,
Merry little lass.
When your pretty hair turns white,
Pray what will you do?
Will you plant a hundred more
Flow'rs as bright as you?
Little Pussy Willow,
Budding in the tree;
When we see your fuzzy coats,
Blithe and gay are we.
For we know that spring has come,
When you first appear.
Know that soon the blue-bird's call
Joyfully we'll hear.—*Child World.*

OUR LITTLE FOLKS



HALO AND OTHERS.

CHAPTER III.

Uncle, Aunt and Cousins. Christmas. Halo's First Sermon and Testimony when Three Years and Two Months Old. Carriage Rides. Ideas of Heaven. Angels Fly without Wings.

I love it, I love it, the laugh of a child,
Now rippling and gentle, now merry and wild;
Ringing out on the air with its innocent gush,
Like the trill of a bird in the twilight's soft hush;

Floating up on the breeze like the tones of a bell,

Or the music that dwells in the heart of a shell;
Oh, the laugh of a child, so wild and so free,
Is the merriest sound in the world for me!"

One of Halo's uncles was away off in England preaching the Gospel. His aunt and cousins were very lonely in their little home. And so it was decided best for them to come and spend the winter with Halo's papa and mama. That made Halo very happy, for he loved his cousins dearly.

Grandma Ray was a widow, and her house was close by her son's. So the younger members of the household usually gathered in grandma's room morning and evening for family devotion.

Laurence took the lead, and he had been reading from the Book of Mormon before having prayer for several mornings, when Lessie happened to hear Halo talking over his building blocks as he played with them alone one day. The

words he spoke which attracted her attention were, "Laman and Lemuel."

"Who were Laman and Lemuel, Halo?" his mother asked. And the little one promptly answered, "Laman and Lemuel were the wicked brothers of Nephi."

A few days before Christmas a Primary Stake Conference was held, to which Lessie Ray went, taking with her the children of her sister who had come to live with her for awhile, and her own little Halo.

A great deal was sung and recited about Christmas and the Savior at the conference. And Halo was so interested in what he heard that he wanted to hear all about the Savior from the Bible when he got home.

His grandma was a great reader, and Halo would stay with her alone for hours together and hear her read and talk to him of the Savior and the different prophets.

On Christmas evening, that year, when the little candles on the tree were lighted the children had a very happy time, repeating verses they had learned, telling stories and playing games. But it was when Halo was three years and two months old that he gave his first real sermon. The children were again having a fine play evening, and making great fun.

By-and-by it was Halo's turn to do something to amuse the others. He walked up to the place from which the recitations were given, made his bow

and repeated a verse which he had been taught. Then, after a slight pause, he said:

"And, mother, shall I tell you more?"

"What more do you know, darling? Yes, tell us something if you can," his mother replied.

The light of heavenly inspiration shown on Halo's face then, and raising his little hand to emphasize his words, he spoke with great force and energy the following sentence:

"I can tell you that Jesus was hung on the cross, where the wicked Jews nailed Him, after they had struck Him with sticks and whipped Him!"

This small sermon made a strong impression upon the hearts of all who heard it. And Lessie wrote it down in her journal, as her little son's first discourse.

Weeks and months passed. And one afternoon the family and some others were taking a carriage ride. Everybody could not be in front, and Halo, with other children, rode in the back of the carriage. It was a delightful day, with warm, bright sunshine, and the bluest sky and loveliest trees and flowers and grass. It was early autumn, and the children talked and laughed gaily as they were carried briskly along.

See how fast we are passing the photograph poles," said one little girl. Then what a laugh the children had at little Florence, for saying photograph instead of telegraph poles.

Everything was so beautiful. The children, some way, got to talking about going to heaven, and what they would want when they were there where everyone could get whatever good thing was called for.

Halo's idea of what he should like sounded so funny that it was not forgotten.

"When we go to live in heaven," he

said, "I shall want us to have a big carriage, and when we ride I shall sit on the front seat with papa."

Laurence was riding in front with the driver, and Lessie, hearing the idea of heaven which their little boy had expressed, leaned forward and repeated it to his father.

"Pass him over, hand him here to me!" said Laurence.

And two or three minutes later Halo was riding on the front seat with his father.

Then they all laughed, and said it was not a common thing for people to get what they considered would make a heaven for them so readily.

Another day when Lessie and the children were riding, she overheard some of their conversation.

"Do you see that gold angel on the top of the Assembly Hall?"

"Yes, I see it, what of it?" said the little boy he was talking to.

"Well," said Halo, "you see that angel looks like he was flying, but he has no wings. Have you seen the pictures of angels in the Bible?"

"Yes," answered the little boy, "I've seen them, what of them?"

"This is it," said Halo. "The Bible pictures of angels are made with wings on them. But that is because the people who made those pictures didn't know that angels can fly without wings. No one knew about that in these times till the Lord and the Savior and angels visited Joseph Smith and showed him they could move through the air without wings. I didn't know it myself, till I learned about it from what the Prophet Joseph Smith had told people who would hear him."

"Halo is doing missionary work already," thought his mother.

L. L. G. R.

(TO BE CONTINUED.)

TO THE LETTER-BOX.

Papa Home From Samoa.

WOODRUFF, IDAHO.

I have only been to school six weeks. Our teacher's name is Annie Beck. and all the pupils love her very much. My papa was on a mission in Samoa for three years. We were all so glad when he came home! I am nine years old. A Merry Christmas and a Happy New Year to everybody.

FLOSSIE CONLEY.



Christmas Eve.

PROVO, UTAH.

Dear Little Friends:—The following is a true story. The incidents occurred in Salt Lake City about fourteen years ago. My parents are related to both families mentioned:

It was a bitter cold Christmas eve. Everything was clear and cold out of doors. But on entering a neat little cottage in the center of one of the large blocks of the city, we found a cheerful fire in the grate, and sitting around it were the family and some of their relatives.

The children were grouped about on the floor, talking among themselves, and wondering what Santa Claus would bring them.

Presently the folding doors between the two handsome rooms slowly opened. All eyes turned toward the room not occupied by the company. The children jumped up and clapped their hands for joy. What a beautiful sight they beheld! In one corner of the room stood a most beautiful tree, loaded from top to bottom with presents for every one. What a scene of excitement and pleasure! There seemed to be an abundance of everything. Figs, dates, oranges, apples and everything one could think of.

After the excitement was over, the women sat down in one part of the room to chat and enjoy their cake and lemonade, and eat bon bons. The men were interested in a toy engine that one of the boys had received, which was puffing and steaming like a real one.

Suddenly little Teddy began to cry in a loud voice. His mama called him to come to her. He came with his face smeared with candy, dragging a train of cars, a drum hung from his neck, a horn in one hand, the drum sticks in the other, and leaving behind his tool box and several other things. She asked what was the matter, and the little fellow cried out, "I want something else!"

We left that bright little cottage, and walked on in the cold one block west. Just around the corner we could see a dim light shining from another cottage. On entering this home a pitiful sight met our eyes.

Annie was trying to comfort her little brothers who were begging for Santa Claus to come. She told them he could not come to people as poor as they were then. And she tried to amuse and please them by telling them stories. But they were not satisfied. Their mother had gone to bed to hide her tears from them.

While they were in that distressed condition, the door opened, a hand appeared and in came a little red cart. In it were presents for each one. The children were so delighted they ran to the bed and cried, "O mama, Santa Claus did come, we saw his hand! I knew he would, look, mama, look?"

Johnny held up a toy horse and express wagon, Charley showed the little cart, while Monroe was delighted with his knife, and Annie received a brooch.

The children played all the evening with their one little toy apiece, and were very happy.

The next day the lady met the store-keeper with whom she did most of her trading, and wished him a Merry Christmas and thanked him heartily for his kindness to her and her family.

Children, it is not always those who have the most of this world's wealth that are the happiest and most grateful.

SADIE LEFFLER.

Age 16 years.

✍

Can't go to Sunday School for Awhile.

PALMYRA.

We have to stay at home and miss Sunday School, because we have the measles. Our Sunday School teacher is going to have the plan work for her class, and we hope we can start on the first lesson and miss none. We like Sunday School and Primary, and always want to be punctual. We have not missed many Sunday Schools in six years.

MILLARD A. BECK, ten years old.

ELNORE BECK, nine years old.

✍

Sorrow and Gladness.

OGDEN, UTAH.

We have had the sad trial of burying both my grandmas within the last two years. My Grandma Martin died first, and Grandma Horspool was real sick, and in about five months she died. Grandma Horspool had lived with us many years, and we were very lonely after she died. But the Lord sent us a baby brother to brighten our home, and we truly thank Him for all His blessings. I am eleven years old.

JAMES MARTIN.

✍

Something to Tell.

PROVO, UTAH.

In some of Sister L. L. Greene Richards' letters to us children, she has asked us to try to tell something in our letters

that would interest everybody, and not be the same that all the other children tell. I have thought about that, and have tried to think of something different to that which so many of the writers to the Letter-box say. And I believe now I have something to tell. The other morning when my father went out to the barn, he found our good old dog, Lion, one of the colts and my pet lamb, all lying huddled closely together to keep warm, and sleeping as peacefully as babies in a crib. Father says he has now seen that scripture fulfilled which says the lamb and the lion shall dwell together in peace. I shall soon be twelve years old.

ELLEN H. JONES.

✍

Earthquakes,

ENTERPRISE, WASHINGTON CO.,

UTAH.

I go to Sunday School. I have three sisters and one brother. We had a hard earthquake on the 17th of last November and have had several shocks since. My parents take the JUVENILE, I like to read the little letters. This is my first letter to the Letter-Box.

Your friend,

WILLARD CANFIELD, age 11 years.

✍

"The Lord Giveth and He Taketh Away."

WANSHIP, UTAH,

It is the beginning of another new year, and I thought I would write a few lines, as this is the first day. I go to Sunday School, Primary and Religion Class. Religion Class hasn't started yet, but I hope it will soon, for I like to learn all the good I can. I have five brothers. I am the only girl. My oldest brother, the Lord has taken away from us. He was eighteen years old, and his going was a great loss to us all. I am twelve

years old. I wish a happy New Year to all.

CLARA MARIE PETERSEN.



Don't Eat Wild Oats.

WOODLAND.

When I was about four years old I was playing horse, and I swallowed a little bunch of wild oats. In a short time I took sick and was very bad for a long time. My papa and mama took me to Salt Lake to the hospital. And I thought they would have to cut into my side and take out the wild oats. They took me to the doctors two days. But my papa and mama felt impressed to bring me home, which they did, and a lady started doctoring me, and in a short time a wild oat came out of my side, and the next day two more came out. One of my legs was crooked that no one thought I could ever walk again. But I am well now, I feel very thankful. I am ten years old.

Good-by,

LYDA ELEBLER.



A New Ward.

SALT LAKE CITY, UTAH.

I love to read the little letters very much. My teachers are Sister Robins, Sister Naylor, Brother Anderson and Brother Evans. I love my teachers dearly. We live in the Thirty-first Ward, which is a new one. One of my sisters is organist and another is secretary. My brother is president of the Deacon's quorum. I am ten years old.

WINNIE HILL.



Kicked by a Horse.

KAYSVILLE, UTAH.

I know the Gospel is true, and that the Lord hears and answers our prayers

when we pray in faith. When I was five years old I was kicked on the head by a horse, and the doctor took a piece of bone out of my head the size of a silver dollar. For three days I was blind, and while they were praying for me in Sunday School I received my eyesight again. I am very thankful to the Lord for saving my life and my sight. I am eleven years old now.

EDITH ROSS.



Visiting Auntie.

I have been staying with my aunt, Elizabeth Prince, for seven months. My mama died when I was only two years old. I am ten now. I go to Sunday School and have some playmates, and one brother. He is fourteen years old, and I have a little half sister.

Your friend,

MARY IMLAY.



Baptized in Logan Temple.

HYDE PARK, UTAH.

This is the first time I have written to the little Letter-Box. I have a rabbit that is as black as coal. I am nine years old. When I was eight I was baptized in the Logan Temple.

GERALD WAITE.



The Only Child.

PROVO, UTAH.

I am eight years old, and I am the only child. I go to school and to Sunday School. My papa is the Bishop of the Sixth Ward of Provo. I have been baptized.

WILLIE K. CLAYTON.



Her First Letter.

PROVO CITY, UTAH.

This is my first letter to the Letter-

Box. I am nine years old. I go to the Maeser school. I also go to Sunday School and Primary and Religion class. My mama is one of the teachers in Primary. My papa and oldest brother have been on missions. I read all the letters in the Letter-Box and enjoy them.

Your new friend,
EMMA A. FLETCHER.



From Two Sisters.

THURBER, WAYNE CO., UTAH.

We take much pleasure in reading and listening to the little letters in the JUVENILE INSTRUCTOR. We also are much interested in our schools, Sunday School, Primary and Young Ladies' meetings.

NORA JOSEPHINE TORGERSON,
13 years old.
ANNIE TORGERSON, 7 years old.



An Honest Confession.

TOOELE CITY, UTAH.

I have attended day school for one term. I am six years old. I go to Sunday School quite regularly and to Primary sometimes. In November we had three holidays together. One for school exercise and children's dance; one to eat our Thanksgiving dinner and enjoy ourselves with our dear friends, and one to rest ourselves ready to begin school again on Monday.

Your little friend,
MILDRED PARK.



Waiting for Warmer Weather.

MONTPELIER, IDAHO.

I never have seen a letter from Montpelier in the Letter-Box, so I thought I would write one. I go to Sunday School, day school and Primary. My teacher

in school is Miss Jones. I am in the first reader. I was eight years old the third of December, and I was sick and could not be baptized, so I shall have to wait till it is warmer weather I think. I have two brothers younger than I. I have one grandpa and one grandma living. Last summer we lived with grandma for three months, but now we are living in our own home.

Your new friend,
LUCILE BURGoyNE.



"EX."

(Little Harry hunting a word to suit in his grammar lesson.) "What's ex-governor, Charlie?"

(Big brother Charles, who is entertaining a young lady caller while she waits for his sister.) "Ex-governor means one that has been governor, but isn't now."

(Harry.) "What's exodus?"

(Charles.) Exodus means going out of a place."

(Harry.) "Well here's export, what's that?"

(Charles.) "To export means to take or send out of a country. I should think you might find out some of those words for yourself, Harry. Ex, means out of."

(Harry.) Oh yes, I can understand now I think. Expanse means out of your breeches, don't it?"

(Young lady rising hastily.) Your sister will be ready now, I think, by by!"
—Ex.



A gentleman took his little daughter to a toy shop to buy her a doll. "Now, what sort of a doll would you like, my dear?" said he, as a large assortment was placed on the counter by the shopman. After some hesitation the little miss replied, "I think I'll have twins, please."

Jewelry Repairing

WE can make your old Jewelry New. Forty years experience enables us to give you the best work at the smallest cost.

Pin in Brooch.....15 cents
Gold Soldering Spectacles.....25 cents
Making Gold Ring smaller 25c to 50c
Resetting Stone in Ring.....15c to 50c

26 Main St.
op Z C M I.

John Daynes & Sons.

Jewelers and
Opticians

SPECIAL PRICE

\$12.50



This well-made,
finely carved
and finished

GOLDEN
OAK
DRESSER

worth \$22.50

SPECIAL
PRICE

\$12.50

Cash or Credit.

**P. W. MADSEN'S FURNITURE AND
CARPET STORE.**

51 E. First South Street

Our Great

**TWO for ONE SALE!
or 50% off.**

We will give you two articles for one price or one article at half price.

35 doz. assorted soft shirts, worth \$1.00, for.....50c
25 doz. assorted soft shirts, worth 90c, for.....45c
20 doz. assorted soft shirts, worth 75c, for.....37½c
25 doz. assorted soft shirts, worth 50c, for.....25c
100 doz. assorted Neckties, worth from 10c to 75c for
HALF PRICE.
40 doz. Ladies' and Gents' Gloves, worth 25c to 50c for
HALF PRICE.

ALL OVERCOATS 25% OFF.

We keep a full line of knit garments from 90c to \$2.00. Ready made clothing and suits made to order from the celebrated Provo cloths or eastern at the lowest prices.

CUTLER BROS. CO.

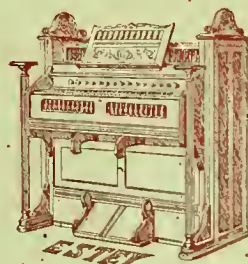
36 Main Street, ... Salt Lake City.



ESTEY ORGANS

LEAD THE WORLD.

350,000
in Use.



Best for
Parlor
and
Chapel.

If you need a new Organ for your Meeting-House, Write us.

We'll take your old Organ in Exchange and take the Balance in Easy Payments.

SOLD ONLY BY

DAYNES MUSIC CO.

The Leading Music Dealers.

74 Main St.

Box D.

SALT LAKE CITY, UTAH.

EVERYTHING KNOWN IN MUSIC.

FREE CATALOGUES.

CARPETS AND DRAPERIES.

Our buyer has just returned from the East where he has made some very extensive purchases in this line for the spring trade. We are prepared to fill orders by mail. Write us.

H. Dinwoodey Furniture Company, Salt Lake City. ❀ ❀



The Shortest and Fastest Line to all Principal Utah Points.

THE SHORT LINE TO THE PACIFIC NORTHWEST.

THE ONLY LINE TO IDAHO, MONTANA AND OREGON.



6

Daily Trains Each Way
BETWEEN
Salt Lake and Ogden.

6



T. M. SCHUMACHER,
Acting Traffic Manager.

D. E. BURLEY,
Gen'l Pass. & Tkt. Agt.

D. S. SPENCER,
Asst. G. P. & T. A.

The Latter-day Saints' University,

SALT LAKE CITY, UTAH,

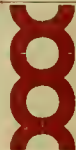
WITH new buildings, fine equipments, modern methods, enlarged faculty, and practical training in scientific, normal, classical, kindergarten teaching and domestic science courses, aims to realize for its patrons the best of modern educational ideals. The instruction in special branches such as music, art, law, physiology, dressmaking, cooking and the home arts, is given by actual practice under experienced specialists. The laboratories afford good facilities in chemistry, physics and biology; and the regular class work in languages, history, mathematics, civics and theology is of the best quality, with able and progressive teachers. The L. D. S. BUSINESS COLLEGE leads all others in the West, winter and summer, day and night. You can enter now for a thorough business education, preparing you for a position in practical telegraphy (railroad system), standard shorthand by a new method, touch typewriting, book-keeping and banking. We shall be gratified to have the friends of education visit the institution. Interesting descriptive pamphlets will be sent free.

New classes organized after the holidays. Eighth grade graduates and others can enter then.

This record of growth tells its own story:

Year Ending June, 1900 467 Students.
Year Ending June, 1901.....566 Students.
Year Ending June, 1902.....1136 Students.
Up to Dec. 15, of Present Year 1150 Students.

"BIG 4" ADVERTISING
COMPANY. ❀ ❀



SIGNS
All Sorts



64 WEST THIRD SOUTH
❀ ❀ 'Phone 1501-k. ❀ ❀